Palm fibers also were sometimes used. Whether the Terena used the lacing or knotting method for making netted bags in the past is not certain. They now make them from *yulú* fiber string, using the reef knot method of netting. Small bags were called *verí* and large bags, *nimaké*. 284 415

After removing the seeds from cotton and plucking it out, the cotton fibers were spun into yarn or string on a wooden spindle, *kopáe*. The spindle was a thin stick of wood about 12 inches in length with a pottery whorl about 2 inches in diameter fixed near one end. After attaching the string near to the whorl and setting it in motion, the spindle was dropped and allowed to turn in the air. 283

Although the Terena no longer remember the form of the loom used in the Chaco, it is highly probable that it was much the same as the type used today. The loom is made of two upright sticks which hold a crossbar above, while another crossbar is fastened below. The warp is wound around these two bars, but at each turn the warp is looped back over a string running horizontally between the two bars. This makes cutting unnecessary after the cloth is woven. The weft is passed through the warp with a wooden shuttle. Periodically the weaver battens down the weft with a long thin wooden stick. The weaver begins at the bottom and works upward. In the past, the Terena used woven cotton cloth for making loincloths, sleeveless shirts, mantles, and narrow belts. 286 [178] [291]

Out of clay the Terena made cooking pots, water jugs, and flat bowls for serving food. The clay was dried, pulverized, and sifted through a netted cotton cloth. Powdered potsherds and water were then added, the mixture being well kneaded. The potter now made a flat disk to serve as the bottom of the pot. On this disk she built her pot by adding coil after coil, flattening each one between her fingers. After several coils were added she smoothed the inner and outer walls with a small shell, dipping it repeatedly into a pot of water. When the pot was of desired thinness and smoothness it was left to dry, after which it was fired. The pots were then decorated with black color for which the resin of the "jatobá" tree was used. The Terena claim they made some pots in the forms of animals and birds. 323 [386] [532]

Fire, *duiku*, was made by rotating a pointed stick between the palms of the hands, one end of 372

which was fitted into a notch in another stick lying on the ground. Dry fibers were used to catch the sparks. When the fibrous material began to smoulder the firemaker would blow on it gently until a flame appeared. Dry grass and wood then were added. As this task was an arduous one, fires seldom were permitted to go out in the village. 372

RAIDING

Some economic importance must be imputed to the raids which the Terena made upon their neighbors. They mention raiding the Ilai, but who the Ilai were is not clear. It is possible that the word "Ilai" is a Terena word for the Chamacoco, for the Chamacoco were being repeatedly raided by their eastern neighbors, particularly the Mbayá. The Terena tell of capturing horses, sheep, and cattle and, above all, slaves. The practice was to put men and women to death, keeping only the young boys and girls. After these young slave children grew up they were part of the tribe and it was difficult for them to escape and return to their own people about whom they now knew very little. Slaves were made to cultivate the soil, hunt, fetch wood and water, build houses, tend livestock, and to take part in warfare and even assist in ceremonials. Besides their economic importance, slaves, of course, enhanced the social prestige of their owners. 721 567 727 [554]

PROPERTY AND INHERITANCE

The Terena can now give only very sketchy information about their past property rights and inheritance. Whether they ever had a common tribal territory is not clear. What appears most likely is that the members of each village laid claim to the cultivable lands surrounding the village and to certain hunting and fishing grounds. Each family group had its own house and fields under the trusteeship of the family head which passed to the man's younger brother or son after his death. Individuals owned their own clothing, tools, weapons, and ornaments. Livestock and slaves were the property of the warrior who captured them, but their use and services were available to the members of the household in which the warrior lived. The Terena state that the produce of the field and the chase, although owned by individual households, would be shared if anyone was 421

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Terena

[Banana1 Village]

times rice is also eaten in the form of thin porridge. 000

In addition to these principal crops the Terena produce small quantities of pumpkins, onions, tomatoes, red and green peppers, and garlic. 244

Among fruits, mangoes, oranges, tangerines, lemons, limes, guavas, and pineapples are important. During December and January mangoes are so plentiful in the village that not only people, but horses, cows, hogs, and chickens, eat them. Bananas and plantains also form an important year-round part of Terena diet. Among the bananas that grow well in this region are the "nanica," a small banana called "veia" and the "São Tomé." The plantain, which in Portuguese is called "banana de terra," is used boiled, fried, and dried. 245 [252]

Tobacco.—This crop is grown to some extent. When the plant matures the leaves are picked, rolled, and squeezed in a press to remove moisture, then unrolled and left to dry. This process is repeated several times. When the leaves are finally dry they are rolled into a cord about 1 inch in diameter, the cord being coiled into a compact cylindrical block about 12 inches in diameter and 12 inches high. This tobacco is sold to stores and is retailed by the meter or centimeter. The Terena use this type of tobacco for making cigarettes, dried corn husk being used for rolling. They, however, prefer cheap manufactured cigarettes to the rather heavy, home-grown tobacco. 249 [276]

Cotton.—The Terena still grow cotton, and it is the special privilege of the women to sow the seed. It is planted at the beginning of the rains. The bolls are picked and the seeds are removed by hand. Cotton is spun on a native spindle, consisting of a 2-inch whorl on a stick about a foot long. The Terena still use the traditional loom already described. 248 [462]

THE DAILY ROUND

It is customary for the Terena to arise at dawn. The first person up, whether man or woman, lights a fire at the back of the house and puts a kettle of water on the fire to boil. For awhile the fire builder may fan the fire with a plaited "abanico," or fan. While the water is heating the others get up and all wash their hands and faces either by pouring water into one hand or, more rarely, by washing in a basin. Soap is used when it is available, but towels are rarely used. 512 [372] [515]